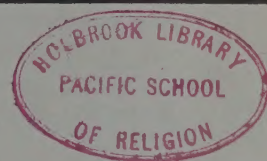


FEDERAL COUNCIL

Bulletin

VOL. XXV, No. 5

MAY, 1942



National Conference of Church Leaders

Richmond, Virginia

April 15, 16, 1942



Some of the White and Negro Leaders at the Richmond Conference of National Church Leaders, April 15, 1942

• A JOURNAL OF INTERCHURCH COÖPERATION •

Coming Events

A calendar of the more important national meetings of church organizations, so far as known to the BULLETIN, is published monthly in this column.

GENERAL CONFERENCE, COLORED METHODIST EPISCOPAL CHURCH Chicago, Ill.	May 6-20, 1942
FEDERAL COUNCIL OF CHURCHES, EXECUTIVE COMMITTEE New York, N. Y.	May 15, 1942
GENERAL SYNOD, REFORMED PRESBYTERIAN CHURCH Sparta, Ill.	May 19, 1942
GENERAL ASSEMBLY, PRESBYTERIAN CHURCH IN THE U. S. A. Milwaukee, Wisc.	May 21, 1942
NORTHERN BAPTIST CONVENTION Cleveland, Ohio.....	May 26-June 1, 1942
GENERAL ASSEMBLY, UNITED PRESBYTERIAN CHURCH Columbus, Ohio.....	May 27, 1942
GENERAL ASSEMBLY, PRESBYTERIAN CHURCH IN THE U. S. Knoxville, Tenn.....	May 28, 1942
GENERAL SYNOD, REFORMED CHURCH IN AMERICA Albany, N. Y.....	June 4, 1942
ANNUAL CONFERENCE CHURCH OF THE BRETHREN Richmond, Va.	June 10-16, 1942
GENERAL COUNCIL OF CONGREGATIONAL CHRISTIAN CHURCHES Durham, N. H.....	June 18-25, 1942
NATIONAL BAPTIST SUNDAY SCHOOL AND B. T. U. CONGRESS OF AMERICA Atlanta, Ga.....	June 23-28, 1942
GENERAL SYNOD, EVANGELICAL AND REFORMED CHURCH Cincinnati, Ohio	June 24-July 1, 1942
INTERNATIONAL CONVENTION OF THE DISCIPLES OF CHRIST Grand Rapids, Mich.....	July 28-August 2, 1942
SEVENTH DAY BAPTIST GENERAL CONFERENCE Salem, W. Va.....	August 18-23, 1942
NATIONAL BAPTIST CONVENTION, U. S. A., INC. Memphis, Tenn.....	September 8-13, 1942

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Federal Council Bulletin

Issued Monthly, except July and August, by The Federal Council of the Churches of Christ in America.

Publication Office Editorial and Executive Offices,
Utica, N. Y. 297 Fourth Avenue, New York City

Subscription Price One Dollar a Year

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Published monthly, except July and August, by the Federal Council of the Churches of Christ in America. Publication office, 100 Liberty Street, Utica, N. Y. Editorial and executive offices, 297 Fourth Ave., New York. Entered as second class matter at the Post Office at Utica, N. Y., September 14, 1935, under the Act of March 3rd, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103 Act of October 3, 1917, Authorized July 3, 1918.

FEDERAL COUNCIL BULLETIN

A Journal of Interchurch Coöperation

Issued by

THE FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA

CONSTITUTED BY TWENTY-FOUR NATIONAL COMMUNIONS

National Baptist Convention
Northern Baptist Convention
Congregational Christian Churches
Disciples of Christ
Evangelical Church
Evangelical and Reformed Church
Friends
The Methodist Church
African M. E. Church

African M. E. Zion Church
Colored M. E. Church in America
Moravian Church
Presbyterian Church in U. S. A.
Presbyterian Church in U. S.
Protestant Episcopal Church
Reformed Church in America
Reformed Episcopal Church
Seventh Day Baptist Churches

Syrian Antiochian Orthodox Church of
North America
United Brethren Church
United Church of Canada
United Lutheran Church
(Consultative Body)
United Presbyterian Church
Church of the Brethren
(Pending confirmation by Biennial
meeting)

VOL. XXV, No. 5

MAY, 1942

THE EDITORIAL OUTLOOK

The Hard Way

This measured and powerful analysis was sent to us by the Rev. Theodore S. Will, D.D., rector of All Saints' Church, Atlanta, Ga. It comes from a secular newspaper in Bournemouth, England, and is being distributed by Dr. Will to his parishioners with the comment, "Must *we* learn the hard way?" as a supplement to his Lenten announcements:

"We have been a pleasure-loving people, dishonoring God's day, picnicking, and bathing—now the seashores are barred; no picnics, no bathing.

"We have preferred motor travel to church-going—now there is a shortage of motor fuel.

"We have ignored the ringing of the church bells calling us to worship—now the bells cannot ring except to warn us of invasion.

"We have left the churches half empty when they should have been filled with worshippers—now they are in ruins.

"We would not listen to the way of peace—now we are forced to listen to the way of war.

"The money we would not give to the Lord's work—now is taken from us in taxes and higher prices.

"The food for which we forgot to say 'thanks'—now is unobtainable.

"The service we refused to give to God—now is conscripted for our country.

"Lives we refused to live under God's control—now are under the nation's control.

"Nights we would not spend in 'watching unto prayer'—now are spent in anxious air-raid precautions."

(From *The Living Church*, March 4, 1942)

No Retreat in the Christian World Mission

The fact that a great Christian World Mission Convocation is being planned for next December is evidence that the American churches are not sounding any note of retreat in the missionary enterprise. In spite of the temporary disruptions and set-backs occasioned by the war, the Christian forces face forward.

If there are some whose faith in the world mission of the Church is faltering, let them take courage by recalling that this is not the first time when an hour that seemed dark was really an hour of dawning light. It is a striking fact that the modern missionary movement had its origin in a period of revolutionary upheaval. It was in the years when the French Revolution and the ensuing Napoleonic Wars were rocking the Western world that the churches initiated a new forward movement of world responsibility.

In those terrific years from 1792 to 1892, when the Napoleonic Wars seemed to be shattering civilization, epochal movements of new

Christian vitality were coming to birth. As Professor Kenneth S. Latourette of Yale has recently reminded us:

- In 1792, the year of the Reign of Terror in Paris, the Baptist Missionary Society was organized in England, growing out of the efforts of William Carey.
- In 1795, The London Missionary Society was organized by English Congregationalists.
- In 1799, when Napoleon was returning from his campaign in Egypt in an effort to break Britain's communications with India, the Church Missionary Society was formed by the Anglicans.
- In 1804, when Napoleon was giving the greatest threat of invasion England has had between the Spanish Armada and the Nazi attempt in 1940, the British and Foreign Bible Society was organized.
- In 1810, when New England was distraught by our attempts to maintain our neutrality in the Napoleonic Wars, the American Board of Commissioners for Foreign Missions was organized in New England.
- In 1812, while American ports were being blockaded by the British at the beginning of the War of 1812, the first party of American missionaries, of which Adoniram Judson was a member, sailed for India.

The very fact that world-disruptive forces are now at work in unprecedented degree enables us to see the world-unifying significance of the Christian Church in a clearer perspective. This is the time of times for a strong affirmation of the world mission of the Church and a fresh rededication to it.

The Brighter Side

The failures of the churches are constantly before us. Just now we are made acutely conscious of our divisions. The challenge is reiterated that a divided Church cannot expect to be taken seriously when it gives advice to a divided world. Unfortunately, the familiar challenge is justified on the whole by the record.

However, an undue emphasis on our failures may paralyze our energies, distort our judgment and mislead both friendly and hostile critics. It is time to emphasize other items in the record. The trend is toward unity. The record of achievement during recent years is impressive. The war has accelerated the movement but it is not the basic cause. Therefore it is wholesome, and also quite in accord with the facts, to

stress the extent to which the churches do act and speak unitedly.

Without attempting a detailed or exhaustive survey, we cite a few recent developments which should be in the minds of Christians:

1. During a recent four-month period 6 regional or state and 20 city councils of churches were organized and 12 cities were in the process of organizing.

2. The Provisional Committee of the World Council of Churches is exchanging information between the churches in various countries through its office in neutral Switzerland and is promoting the chaplaincy service to prisoners of war in Axis camps as well as in United Nations' camps. To date 76 churches have subscribed to the Provisional Constitution of the World Council.

3. A British Council of Churches is now being organized. The churches of Holland are standing together in a central conference.

4. National and denominational lines are being crossed by the churches in their support of stranded missionaries cut off from the support of their home churches. During 1941 not a single missionary in any part of the world was obliged to leave his post because of lack of funds.

5. Recently 28 churches of Newton, Mass., conducted a United Every-Member-Canvass. Other communities have had similar campaigns for years.

6. Comprehensive coördination of the emergency services of the American churches is being achieved through the Coördinating Committee for Wartime Service.

7. Most of the non-Roman churches in America, through their various interdenominational agencies, are coöperating in preparation for the Christian World Mission Convocation to be held in December.

The list could easily be extended to comprise a mass of evidence indicating a measure of Christian unity far beyond the knowledge of most of the people in our churches. While maintaining due humility because of the inadequacy of our achievement, let us thank God that the spirit is drawing us together and let us witness to the measure of unity that prevails.

Social Science and Religion

Relations between social scientists and religious leaders have not always been fortunate. Social scientists in large numbers have had a completely secular outlook. Church people in large numbers have not appreciated the possible contributions of technically competent social scientists. Notable exceptions have proved the rule, of course.

Lately, however, developments generally have taken a turn. Common interests, recognition of interdependence, mutual appreciation are being frequently remarked. A striking recent statement on this point is very significant. E. C. Lindeman one of our most experienced social scientists, says in an interview with Religious News Service that there is a definite "back-to-religion" movement in social science today.

He says one great influence in this movement is the recognition that religion is the only force in the world today capable of providing individuals with the persistence necessary to stand by their convictions. In the midst of the tragedies of Europe today, asks Mr. Lindeman, in what other fields of endeavor than that of religion does one find such personalities as Berggrav of Norway, or Von Galen and Niemoeller of Germany?

Social workers, too, who are doing the practical tasks of community life, are paying more attention to the religious implications of their jobs than ever before, Mr. Lindeman also believes, adding that both the religious and the social workers have a vital part to play in post-war planning.

Mr. Lindeman's statement goes on, however, to express the judgment that many Protestant churches have lost contact with the people, and that many people who have left churches have maintained contact with the people in other organizations. The Church's message, too, he claims, has been often adorned with an abstract terminology.

Mr. Lindeman's catholic interests, and his knowledge of the American scene, qualify him as an observer worthy of our respect. That religion high and true is receiving appreciation from the secular world is heartening. But just

as important are Mr. Lindeman's words of warning about the loss of contact with the people themselves. Many another observer comes to the Federal Council office saying the churches today are avoiding social responsibilities, as compared with fifteen or twenty years ago. One of these has spoken about "the social retreat of the churches." We will do well to examine the total implications of Mr. Lindeman's testimony.

On the Seven-Day Week

A survey of the experiences of 140 companies in various industries employing 2,000,000 men and women in thousands of plants throughout the nation indicates that the highest efficiency of the employee engaged in prolonged war production can be best maintained by a 48-hour work week. This report appearing in the *New York Times* of March 22, 1942, is attributed to a study conducted by the industrial relations section of the Department of Economic and Social Institutions of Princeton University.

According to the *Times* dispatch, "the validity, even in a machine age, of the commandment, 'Six days shalt thou labor and do all thy work,' was indicated by the decrease in production, the increase in accidents and the marked growth in absenteeism encountered by many firms which had adopted a seven-day week." If a work week of more than 48 hours appears to be necessary, the evidence is reported to indicate that better results are obtained by working more hours on six days a week than by working seven days.

Such facts as these should be borne in mind by the leaders of the churches who are concerned with maintaining the practices of regular worship. It must be pointed out that the fact that a plant is operating seven days each week does not necessarily indicate that an individual man works seven days each week. There is a difference of opinion among church people as to whether the operation of a plant on Sunday is ever justified, but there is probably quite general agreement that the rule so ancient in our tradition that one day's rest in seven is to be sanctified to God is a moral principle which cannot be disregarded with impunity.

Christian Mission at Fort Bragg

THE Department of Evangelism held its second Christian Mission in army camps at Fort Bragg, N. C., April 6-10. The first Mission had been held at Fort George Meade, Md., March 9-12, with three speakers participating. At Fort Bragg, eight speakers were present for the week.

There are 46 Chaplains at Fort Bragg. Of this number 33 are Protestant, 12 are Roman Catholic, and one is Jewish. These Chaplains have 22 chapels located in the different areas on the immense reservation.

Careful preparation had been made for the Mission. In addition to much correspondence between the Department of Evangelism and the chaplains, a personal visit was made to the camp by the Executive Secretary of the Department about a month prior to the Mission, at which time a definite date was set for the Mission, speakers selected, and a program outlined. Guest speakers received no honoraria. The Department of Evangelism provided their expenses of travel to and from the Mission, and the chaplains provided their entertainment—room and meals.

The chaplains met daily during the week. Rev. Russell Dicks gave a series of morning messages to the chaplains on visitation of the sick, personal interviews and counseling. He spoke under the general theme, "Christian Soul Nurture." Preceding Dr. Dicks' message each morning, another member of the team brought a message to the chaplains. There was an average attendance of 25 daily. In addition to these chaplains and the guest speakers there were a number of the ministers present from Fayetteville.

During each day of the Mission the guest speakers were kept busy by the chaplains in visitation of the sick in the three large hospitals; preaching in the guard houses; speaking in mess halls and barracks; and in personal interviews. In some centers noonday meetings were arranged. In the evening the speakers were given ten minutes for a Christian message in the ten theaters, which are crowded daily, just before the show.

There were seven simultaneous evening services held daily in the chapels. The attendance varied from 40 to 450. Most of the services were held from 8:00 to 9:00. Soldiers like to sing. They enjoy singing the hymns of the Church; hence in every service considerable time was given to the music. In almost every one of the evening services the speakers sought to secure decisions for Christ and a rededication of life. Following each service, copies of the New Testament were given out to all the men who had none and who wanted one. At the Reception Center Chapel alone, during the week over 1000 New Testaments were given out to the men.

There are about 3500 Negro troops at Fort Bragg,

served by three splendid chaplains. One of the speakers on the team was Rev. James L. Pinn, pastor of one of the Negro churches in Washington, D. C., and father of Chaplain Pinn at Fort Bragg. On several nights the chapel was packed with soldiers for the services.

The speakers met scores of the officers in their offices. This gave Missioners an opportunity to interpret the Mission. In every instance the utmost courtesy was received by the speakers and interest was shown in the Mission. Many times the Commanding Officers in the various areas sent out memoranda to their men plainly indicating that it was their "desire" that every cooperation be given with reference to the securing of attendance at the meetings.

These Protestant chaplains at Fort Bragg gave the utmost cooperation during the Mission. They worked hard. No military reservation has a finer group of men than these with whom it was our privilege to work. The two chaplains at Post Headquarters who had so much to do with the preparations and arrangements for the Mission were Chaplain A. K. Mathews and Assistant Post Chaplain Charles E. Hill. Too much cannot be said in appreciation of their work in setting up the Mission.

The weekly paper at the post contained pictures and articles concerning the speakers and the Mission. In many areas the chaplains posted a special bulletin. Publicity was given in mess halls and motion picture theaters.

At the Reception Center the new men for the army come in. Two splendid chaplains minister to the needs of these new men—Chaplain Wm. A. McKee and Chaplain E. W. Milner. In the month of March they had a total attendance of over 22,000 at 57 services. Some of these were outdoor meetings. These men are evangelists. They have many decisions for Christ at every service. During the week of the Mission in this chapel with Rev. George Heaton as the Missioner, there were 96 new decisions for Christ. Among these were several officers.

The most difficult problem in a Christian Mission at an army camp is the problem of attendance. It is hard enough to secure a representative attendance from all the thousands of men in the camp at the regular Sunday services. It is even more difficult to secure attendance at a series of evening Christian Mission services.

During the week (Monday to Friday) the speakers held 123 meetings having a total attendance of 13,075. While the personal interviews and hospital visits were not tabulated, there were well over 500. The chaplains held many others during the week.

The meetings held during the week that were most significant were those with the chaplains (conducted daily)—meetings in the theaters and the services each evening in the chapels. The chaplains, one and all, were most ap-

preciative of the daily morning meetings held for them. They were frank to say that their own souls get hungry

and that they themselves crave fellowship with the leaders of the Church.

JESSE M. BADER.

Continental and American Christians Confer

THAT relations of understanding and goodwill among Christians of various nationalities need not be wholly sundered by war was made abundantly clear in the conference convened by the Commission to Study the Bases of a Just and Durable Peace in New York, in early April. Twenty-one Continental Christians sat down with a number of American Christians to discuss post-war problems. Among the questions that were proposed for consideration were the following:

What should be the position of the churches with respect to post-war Russia? The future status of Russia in Europe?

What should be the position of the churches with respect to the political and economic reconstruction of Europe? The Balkans? Italy? Germany? France? The Lowlands?

Concerning the responsibility of the churches, directly, the conferees discussed the following questions:

What, if any, are the relationships that can be established between an ecumenical conference of Christians after the war and the official peace negotiations?

What useful purposes would be served by prompt inter-church visitation following the war?

What helpful contribution can be made by the Christians of the various nations toward reconciliation of groups within the Axis nations?

What is likely to be the future status of those Christian leaders in Germany at present critical of the German Government?

Assuming the importance of continued collaboration among the churches of the United Nations, what steps can be taken looking toward the strengthening and broadening of the ecumenical movement to include contacts with the churches of the Axis nations?

Continental churchmen present included: Mr. Etienne Boegner, with the Free French Movement, Washington; Mr. Bjarne Braatoy, now with the Norwegian Shipping and Trade Mission; The Hon. Max Brauer, former Mayor of Altona, Germany; Prof. George Fedotov, distinguished church historian of the Russian Orthodox Church, at present at Yale Divinity School; Pastor E. Y. Forrell, German Lutheran—former head of important German Church—went to Paris where he was at the Refugee Community Center—Now assistant pastor at the Second Presbyterian Church, New York City; Dr. Eduard Heimann now on the faculty of the New School for Social Research, New York City; Dr. J. L. Hromadka,

Professor of Theology at the University of Prague, now at Princeton Theological Seminary; Dr. Adolph Keller, Director of the Central Bureau for Inter-Church Aid, Geneva; Prof. Adolf Lowe, on Graduate Faculty of Political and Social Science, The New School for Social Research, New York City; Vicomte du Parc, Minister Plenipotentiary, attached to the Belgian Embassy in Washington; Dr. William Paton of London, Secretary of the International Missionary Council and of the World Council of Churches—Secretary designate, British Council of Churches; Dr. Otto A. Piper, German Lutheran theologian, now at Princeton Theological Seminary; Dr. Herman Rauschnig, former President of the Free State of Danzig; Dr. George Rosen, formerly in the German Diplomatic Service, last in Nanking, China; Baron de Ropp, Polish Information Center; Dr. Edward V. Saher, attorney for international law in Amsterdam, elected member of the International Academy Diplomatique at Paris, now President of the Netherlands Kring and advisor of law to the Netherlands Legation in Washington—member of the Roman Catholic Church; Dr. Reinhold Schairer, former leader of the Student Coöperative Movement in Germany, Professor of Education, University of London, also Director of Research of the United States Committee on Educational Reconstruction, New York; Dr. N. A. C. Slotemaker de Bruine, former Missions Consul at Batavia—in 1937-1941 managing Editor of "Aneta," Netherlands-Indies News Agency in Batavia, now Director of the Netherlands Information Bureau, New York; Hon. George Theunis, special Ambassador from the Belgian Government; Dr. Paul Tillich, former Dean of the faculty of University of Frankfurt, now Professor of Philosophical Theology, Union Theological Seminary, New York.

The Evacuation of Japanese

A pamphlet, "The Churches and the Japanese in America," has been published to inform the Christians of our country concerning the problems involved in the apprehension of some Japanese and the evacuation of others from prescribed military areas. It describes the consequences to the Japanese and reports what the churches have been doing to provide a Christian ministry of helpfulness to them. Order from the Commission on Aliens and Prisoners of War, 297 Fourth Ave., New York. Single copies, 10 cents; \$5.00 per hundred.

Leaders Confer on Race Problems

THE fourth annual National Conference of Church Leaders was held at Virginia Union University, Richmond, Va., April 15-16. It was attended by 110 representatives from twelve white and Negro denominational groups called together under the auspices of the Department of Race Relations of the Federal Council of the Churches of Christ in America in coöperation with the Home Missions Council of North America.

Frankly facing questions involved in present interracial trends, they gave renewed emphasis to the responsibility of Christian forces in the war emergency. Outstanding among their conclusions was a challenge that the Church work toward a just and durable peace free from racial hate and vindictiveness; that it establish the rights of minority groups to participation in government, educational and economic opportunities on just bases. They stressed the need for larger programs of religious education looking toward developing Christian interracial attitudes as one of the bases of a Christian social order.

In panel, symposium and round-table discussions such subjects as the following were considered: "The Churches and the People of the Rural Areas;" "Problems of Negro Youth in their Development as Individual Personalities;" "How Can the Churches Best Serve Men in Uniform;" "After the War, then What in America?" "What Should be the Function of Mission Boards that Have Pioneered Work among Negroes in View of the Present and Post-War Situations?"

Findings from the Conference included the following:

The population in urban centers is not reproducing itself. Even city churches are dependent for increase upon rural populations.

The Family is still the basic unit of society, and its preservation presents the most serious challenge of the Church today.

The Church must rise to the present emergency and change the trend of civilization or the world will be changed by other influences.

The personality development of Negro youth is significantly affected by the sociological factors and environmental conditions which influence their lives. Like youth of all races, Negro youth must be given the Christian concept of stewardship of the whole life—not a Negro personality, but a human personality. It is not the business of a Christian democracy to develop race personality, hence all who seek to guide or influence youth must have a deep sense of the priceless value and sacredness of the individual person.

The concentration of men in the military camps and the war industrial communities offers a large opportunity for home mission work, and leaders of the Church need to arouse the Church at large to this opportunity.

Coöperation through inter-church agencies is needed if the Church is to extend its ministry to men in uniform and defense workers. Denominations are invited to establish coöperative relations and to name consultants on the Christian Commission for Camp and Defense Com-

munities if they have not already done so. Common action by the churches for the maintenance of clean community conditions is needed, likewise coöperation with the government in its program toward these ends.

In applying religion to social situations, the Church has a responsibility to make known the real facts in cases of discrimination and to apply social action principles to specific cases as they arise.

The Church faces the responsibility of working toward a just and durable peace free from hate and vindictiveness; of establishing the rights of minority groups to participation in government, educational and economic opportunities on just bases; of instituting larger programs of religious education looking toward developing such Christian attitudes as will tend to build a Christian social order.

A resolution passed and referred to the Business Committee of the Conference for transmission to the President of the United States reads:

"We view with anxiety the threat of growing interracial tension in connection with the national emergency. Always deplorable, this condition is peculiarly unfortunate at a time when mutual understanding and unity are of paramount importance. Hence, we urge consultation among the leaders of both racial groups and with responsible government officials in the endeavor to secure a fair and equitable solution of our common problems."

The closing session featured a discussion of The Rural Church and the Negro People, including a description of religious extension work in the Cotton Belt by Rev. V. A. Edwards, Forsyth, Ga.; also a photo exhibition and discussion of the model church community at Fairfields, Northumberland County, Va., led by Rev. H. M. Ruffin, minister, with the able assistance of Deacon R. A. Davenport and other members of that church.

Chairmen of the discussion groups included Miss Nannie H. Burroughs, Negro educator, Washington, D. C.; Rev. James B. Adams, National Baptist Convention; Dean B. R. Brazeal, Morehouse College; Dr. Harlan M. Frost, Executive Director, Christian Commission for Camp and Defense Communities; Dr. Theodore E. Adams, First Baptist Church, Richmond. Participants included Dr. O. E. Baker, U. S. Department of Agriculture; President Robert P. Daniel, Shaw University; Prof. Gordon B. Hancock, Virginia Union University; Stanley Harris, Boy Scouts of America; Mrs. O. R. Sellers, United Council of Church Women; Mrs. J. H. Kyles, A.M.E. Zion Church, Miss Julia Flowers and Rev. R. H. Peoples, Disciples of Christ; Mrs. Louise Cochrane, USO-YWCA; Dr. Noble Y. Beall, Southern Baptist Convention; Mrs. Christine S. Smith, A.M.E. Church; Robert B. Eleazer, Commission on Interracial Coöperation; Dr. F. W. Burnham, Disciples; Dr. Richard H. Bowling, Baptist; Dr. Hornell Hart, Duke University Divinity School; Mrs. Fannie Pitt Gross, Protestant Episcopal Church; Chaplain O. C. Busse of Camp Lee,

Va.; Chaplain P. C. Williams of Fort Eustis, Va.; Dr. James W. Eichelberger, A.M.E. Zion Church; Dr. W. H. Jernagin and Rev. Calvin Stalnaker, National Baptist; Rev. Charles C. King, C.M.E. Church; Miss Janet McIver, youth work, A.M.E. Zion Church; Dr. Grover Hartman, Washington, D. C.; Miss Helen E. Wilson, Presbyterian youth worker; Bishop W. A. Fountain; Edgar B. Holt, A.M.E. Church; and J. H. McGrew, USO-YMCA. President J. M. Ellison and Dr. J. Oscar Lee of Vir-

ginia Union University were hosts to the Conference with several Richmond leaders in charge of arrangements.

The following officers were elected for the ensuing year: Dr. C. D. Hubert, chairman; Dr. Mason Crum, Duke University School of Religion, vice-chairman; Bishop S. L. Greene, A.M.E. Church, chairman, Business Committee; Rev. Harry V. Richardson, Tuskegee Institute, chairman, Committee on Courses of Study; Dr. George E. Haynes, secretary.

America's Prayer Minute

ARISING tide of interest in America's Prayer Minute is indicated by the volume of mail received daily. These letters tell of various methods used by different churches and communities to enlist people in this prayer fellowship.

At Three Oaks, Mich., the church bells ring at 6 o'clock each evening, calling the community to prayer. "We are having one church bell," the letter states, "on the north side of town and one on the south side rung each evening at six o'clock. We believe that this is an effort in the right direction to conserve our faith and our Christian values in a day such as this."

At LeRoy, N. Y., the churches take turns in ringing their bells at six o'clock. The Roman Catholic Church is cooperating.

The Ministerial Association at New Castle, Ind., has arranged for one of the factory whistles to blow at six o'clock each evening as a reminder to the community of the period of prayer.

From a pastor in Danville, Ky.: "I preached a sermon on praying in war time in which I explained America's Prayer Minute."

The Williamsport, (Pa.) Ministerial Association is giving continuous publicity to America's Prayer Minute from the pulpits of the city and through the daily press.

In Chicago the Board of Trade stops at 11 o'clock daily for one minute for quiet and prayer. "The Board of Directors voted that at the toll of the gong on the trading floor, sales cries would cease and grain merchants would offer up a silent prayer for America." The Board of Trade in Kansas City is following the same plan at the same hour.

From the Greater Harrisburg and Dauphin County Ministerial Association (Pa.) comes this word: "The Evangelistic Committee was authorized to promote America's Prayer Minute among the churches of this area. . . . As millions of citizens join in corporate prayer for themselves, their churches, the men in the service, for our country and for a just and durable peace, their own lives will be changed and God will surely hear and an-

swer. The radio stations of Harrisburg have pledged their coöperation."

From Evansville, Ind.: "We are very enthusiastic about this universal prayer plan, so much so that we have arranged with the local radio station to broadcast a prayer each evening at six o'clock. We fervently hope that this plan may lead to a permanent prayer period each evening."

From a chaplain at Florence, S. C., who is coöperating in the prayer plan: "These are days when every effort must be made to keep our men in the service near the reality that there are things that do count; that there are things that are real; and that there are eternal values. Pray for us in our endeavors as we pray for you in our nation-wide effort."

The churches of Laurel, Nebr., write that they will have an Angelus, with plans made for the Methodist Church bell to be rung every evening at 5:58 until 6:00, designating a two-minute period of silent prayer.

It is suggested that local church leaders check their efforts against the following questions:

- Has any person or committee requested the local radio broadcasting station to help?
- Have arrangements been made to ring the church bells and play church chimes at six o'clock?
- Have frequent announcements been made from the pulpits and through the church bulletins?
- Has the local newspaper been requested to print a prayer daily?

It is hoped that many more communities will participate in this observance. However, it requires some person or group to take the responsibility for promoting the plan for the duration of the war.

The booklet "America's Prayer Minute," containing twenty-six prayers for war time is being used widely. This booklet, together with practical suggestions of procedure, may be obtained from the Department of Evangelism, 297 Fourth Ave., New York.

Churches, Chaplains, U S O Confer

ONE-DAY conferences on "The Church at Work in Camp Communities" were held at Richmond, Virginia, February 23, by the Christian Commission for Camp and Defense Communities, in coöperation with the Virginia Council of Religious Education, and in Baltimore, Maryland, February 24, in coöperation with the Maryland-Delaware Council of Churches.

Fifty representative church leaders from communities near camps in Virginia and representatives of the United Service Organizations met in St. Paul's Episcopal Church under the chairmanship of Dr. E. L. Fox of Randolph-Macon College and chairman of the Subcommittee on Emergency Community Needs of the Virginia Council of Religious Education.

The work of the Commission was presented by Harlan M. Frost and that of the USO by J. Raymond Bingham, Program Director of the Army and Navy Y.M.C.A. Chaplain O. C. Busse (Major) spoke on the theme, "Helpful Civilian Coöperation as Seen through the Chaplain's Eyes." He said in part: "Each congregation must become a guardian of its own men who are called into the armed forces and it is their duty to keep a correct address list of all men in the service and to see that regular letters go to these men. Through 'live' contact with the home church, the Church can influence men who are not in the habit of attending church because every soldier develops his 'buddy' friends. In one church where I preached recently, I found a group of service men whom I knew. Each had with him two or three 'buddies.'"

Dr. Beverly Boyd, Chairman of the Religious Forces Committee of the Richmond Defense Council, reported that over the weekend of February 15 450 men in uniform accepted invitations to Richmond church homes. A project organized by church women to take flowers to men in the base hospital of Camp Lee last Mother's Day produced so much enthusiasm that the women have organized into a year-round Hospital Mothers' Club for constant visitation. Each of the larger denominations in Richmond has one of its churches open as a center for service men. Dr. D. T. Caldwell spoke on "The Community Summons the Church."

At the close of the afternoon's Round Table, it was voted as the sense of the meeting that the Virginia Council of Religious Education be asked to expand the committee under Dr. Fox's leadership, and that this committee become the channel through which the churches seek to meet the challenges presented for adequate religious ministry in camp and defense communities.

The conference in Baltimore brought together 250 church, USO, and other leaders. The following people spoke:

Chaplain Fred C. Reynolds, Post Chaplain, Fort Meade.

Rev. H. P. Fox, Salisbury, Maryland.

Mrs. James M. Drysdale, Chairman, League for Men in the Service, Covenant-First Presbyterian Church, Washington, D.C.

Miss Elizabeth Bell, Assistant, Employee Activities Counsellor, Personnel Division, Office of Emergency Management, Washington, D. C.

J. Raymond Bingham, Program Director of the Army and Navy Department, National Council of Y.M.C.A., New York City.

Dr. John Gardner, Chairman of the Presbyterian (U.S.A.) Emergency Service Commission, presented a statement on the theme "The Community Summons the Church," in which he raised the question as to whether the churches should be more intimately related to the USO and, for their own programs for service men and industrial defense workers, should share in USO finance campaigns.

Major Richard C. O'Connor, Special Service Officer of the Third Army Corps, presented a statement which was noteworthy for its commendation of the work done for service men by the Maryland-Delaware Council of Churches. He said, "Give me the people in the church . . . I do know that when spiritual guidance leaves us, we are lost."

On March 9 the Social Service Department of the Pennsylvania Council of Churches, Dr. William L. Mudge, Executive Secretary, met in Philadelphia. The department invited Harlan M. Frost to lead a round-table discussion on what the churches can do in camp communities and in rapidly expanding industrial areas. Miss Lois Clark of the State Department of Education pointed out the need which is appearing in many war industry communities for the day nursery care of small children and for after-school recreational programs for boys and girls because so many women are being drawn into industrial employment.

At a conference in Syracuse, N. Y., under the auspices of the New York State Council of Churches, on March 16, the changes thrust on the civilian communities by war developments were pointed out by two pastors. In one instance the erection of a new munitions plant was the cause; in another the expansion of an army camp. In both instances farm populations were being reshifted, newcomers were creating entire new communities, housing needs were acute, and churches were facing a ministry calling for great adjustment of their programs.

The Christian Commission for Camp and Defense Communities will be glad to receive invitations for similar conferences on an area basis from other state or city councils of churches or ministerial associations. Address Harlan M. Frost, Director, 297 Fourth Avenue, New York.

Scriptures for Prisoners of War

Despite all the difficulties of communication and transportation, the Scriptures are being distributed to prisoners of war and others in many parts of the world. They are being provided chiefly by the American Bible Society. The Society maintains a secretary, Mr. Beguin, in Geneva, Switzerland, where he works in connection with the Ecumenical Commission for Chaplaincy Service to Prisoners of War and the office of the Provisional Committee of the World Council of Churches.

On March 20 a cablegram from Mr. Beguin reported "Russian Scriptures on way to prisoners' camps," revealing that the plans laid with so much prayer and hope were being achieved. He reported that of the mailing of 5,000 Russian Testaments started from New York in January, the first 432 had arrived. Russian Scriptures mailed from New York so far total 8,000 Testaments and 40,000 Gospels. Others had previously been purchased on the Continent.

Funds are now in Prague for printing the Slovak Bible, now out of print, and in Budapest for printing the Hungarian Bible, of which stock was getting low. Aid is being requested for printing Italian Scriptures. A total of 6,700 French Testaments were recently dispatched to French colonial areas and to France. 2,000 French Bibles have also been sent to Nimes.

For internees in the United States of America a number of Scriptures have been provided through local pastors and chaplains in charge. Editions of a Japanese Gospel and a Japanese Testament are in preparation.

Since July 1, 1940 the American Bible Society has sent through the Chaplaincy Commission in Geneva to war prisoners 9,532 Bibles, 51,554 Testaments, and 143,660 portions of Scripture. They have been in the following languages: English, French, Italian, Dutch, Polish, Russian, Czech, Hebrew, Yiddish, Spanish, Ancient Greek, Modern Greek, Serbian, Arabic, Lithuanian, Amharic, Galla.

Religious Film Association Formed

A far-reaching step in visual education in the Church was taken on March 26 when representatives of 16 non-Roman communions established the Religious Film Association.

The object of the organization is to provide an exchange arrangement for the best educational and missionary films available in all the cooperating churches. Through a joint catalogue to be published shortly, information regarding the value and availability of existing religious motion pictures, film strips and slides will be provided. Film aids of all sorts will be made known and advice given individual communions on their use.

William L. Rogers, who has worked with the Harmon Foundation and the International Council of Religious

Education for several years, will be executive secretary of the new association, which will have offices at 297 Fourth Ave., New York.

The cooperating churches are: Northern Baptist, Southern Baptist, American Lutheran, Disciples of Christ, Presbyterian Church in the U.S.A., United Brethren, Congregational-Christian, United Lutheran, Church of the Brethren, Methodist, Evangelical Lutheran, United Danish Lutheran, Evangelical and Reformed, Presbyterian Church in the U. S., Church of God, and Episcopal.

What About Church Building?

In church circles recently there have been numerous inquiries with regard to governmental policies concerning the use of building materials for the erection or repair of churches. After a period of several months, during which both governmental and church circles seem to have been somewhat uncertain about the situation, the War Production Board, Washington, issued on April 8, 1942, Conservation Order No. L-41, which seems to clarify the matter. The paragraphs below represent our best effort to summarize that order.

The War Production Board first states: "War requirements of the United States have created a shortage of all materials required for war production and construction necessary thereto. . . . The War Production Board accordingly has stated as its policy that it is in the national interest that all construction which is not essential, directly or indirectly, to the successful prosecution of the war, and which involves the utilization of labor, material or construction plant urgently needed in the war effort, be deferred for the duration of the emergency. . . ."

Persons may begin construction, or in any way order, accept or withdraw from inventory or in any manner use building materials, only when the project is within certain classes, which include the following:

"Institutional" construction, of which the estimated cost is less than \$5,000.

"Other construction" specifically authorized by the Director of Priorities by the issuance of a preference rating order or certificate.

(It is believed that the issuance of such authorization will be dependent upon the particular needs of a community or church, for example, whether the church building has been destroyed by fire, or whether there has been a rapid growth of population, and upon the extent of the supplies of materials available in the particular locality. It is understood that there is considerable variation of supplies in the various regions of the United States. We are informed, for example, that lumber and brick are now generally available.)

Architects, contractors and church officials must therefore learn from offices of the War Production Board, located in the major cities, what the situation in their locality is.

Institutes on Helping Individuals in Wartime

Three regional institutes on pastoral counseling in wartime will be held this summer under the auspices of the Commission on Religion and Health of the Federal Council of Churches, in Dallas, Chicago and New York.

Wider attendance is expected at these meetings than ever before, owing to new problems which have emerged in the war situation. Dates of the institutes are: Dallas, June 16-19; New York, July 27-31; Chicago, August 4-8.

The Dallas meeting on "Mental Hygiene and Pastoral Work" will be held in collaboration with the Pastors' School of the Methodist Church and other church groups. Among the leaders will be Russell L. Dicks, pastor of the Highland Park Methodist Church in Dallas; George A. Buttrick of New York; Robert L. Sutherland, Director of the Hogg Foundation at the University of Texas; Richard Smith, M.D., of Dallas; H. L. Pritchett, of Southern Methodist University; Eugene L. Aten, M.D., Director of the Child Guidance Clinic, Dallas; Thomas H. Cheavens, M.D., of Dallas; Perry A. Gresham of Fort Worth; J. M. Dawson of Waco; and Rev. Seward Hiltner, Secretary of the Commission.

At the institute in New York the subject is "Mental Hygiene and Pastoral Counseling." This conference is in collaboration with Union Theological Seminary. Among the large number of distinguished leaders will be Arthur Cushman McGiffert, Jr., President of the Pacific School of Religion; William B. Terhune, M.D., New Canaan, Conn.; Alexander Reed Martin, M.D., of New York; Charles P. Taft, Federal Security Administration, Washington; Donald C. Beatty, Chicago Theological Seminary; Henry Lewis of Ann Arbor; and Carroll A. Wise, Worcester State Hospital, Worcester, Mass.

Professor Ernest R. Groves of the University of North Carolina will head the leadership of the Chicago meeting on "Counseling for Marriage and Family Life in a Time of Crisis," August 4-8. The institute will be sponsored by the Commission on Marriage and the Home and the Commission on Religion and Health of the Federal Council, as well as the Divinity School of the University of Chicago, the Chicago Theological Seminary, Meadville Theological School, and the Disciples' Divinity House. Six additional theological schools and five midwest church councils will participate through associate sponsorship of the meeting. Others among the distinguished leaders will be Roy A. Burkhardt, Columbus; Harold S. Hulbert, M.D., Chicago; Regina W. Wieman, Director of the Family Community Project of Addison, Mich.; Evelyn M. Duvall, Association for Family Living, Chicago; Andrew W. Brown, Institute for Juvenile Research, Chicago; Ernest W. Burgess, President of the National Conference on Family Relations; L. Foster Wood of New York; and Jules Masserman, M.D., University of Chicago.

Further information concerning any of these institutes may be secured from Mr. Hiltner at 297 Fourth Avenue, New York.

Plans for Summer Ashrams

The Department of Evangelism will conduct four Ashrams this summer as follows:

July 4-18—Occidental College, Los Angeles, Calif.

July 18-August 1—Blue Ridge, N. C.

August 1-15—Winnepesaukee, N. H.

August 16-30—Lake Geneva, Wisc.

This is the third series of summer Ashrams. Two were held in 1940; three in 1941; and four will be held this summer.

An Ashram differs from most other gatherings. Those who have attended during the last two summers confirm this statement. Instead of trying to find verbal answers to the personal and social problems of our day, the Ashram attempts to *be* the answer. In other words, the Ashram seeks to produce in individual and corporate life a miniature of the Kingdom of God. It will be imperfect, of course, for the people are imperfect; but there is a difference in outlook when people try to *be* the answer rather than to state the answer.

The Ashrams are interracial and interdenominational. They are for ministers, laymen (men and women) and youth.

Among the leaders in these Ashrams will be E. Stanley Jones, India; Herbert L. Willett, Chicago; Adolph Keller, Geneva, Switzerland; Jesse M. Bader, New York; David D. Eitzen, Los Angeles; George W. Richards, Lancaster, Pa.; and Oliver K. Black, New York.

All who desire to attend are expected to make application to the Department of Evangelism, 297 Fourth Avenue, New York. Information and rates will be furnished by the Department upon request.

Americans Visiting England

Four American churchmen went to England by clipper in April, by invitation, primarily to attend the enthronement of Dr. William Temple as the Archbishop of Canterbury. They are the Rt. Rev. James DeWolf Perry, representing the Protestant Episcopal Church; Dr. William Adams Brown, representing the Federal Council of Churches; Mr. Clifford P. Morehouse, Editor of *The Living Church*; and Dr. Henry Smith Leiper of the staff of the Provisional Committee of the World Council of Churches.

While in England these leaders will also meet with various church groups and leaders, conveying greetings from the American churches, and discussing problems of mutual interest.

Country Altars

The Commission on Worship announces the publication of "Country Altars: Worship in the Rural Church," by Edward Krusen Ziegler as the latest number in the Pamphlet Library on Worship. This is a stimulating presentation of the subject of worship as it may be developed in rural churches, and contains many practical suggestions which will be of vital help to pastors and others responsible for worship in these churches. The chapter titles will indicate the subject matter of the booklet: "Rural Life and Worship," "A Rural Christian Year," "Materials of Worship for the Rural Church," and "The Rural Minister as a Leader of Worship."

Mr. Ziegler will be remembered as the author of "A Book of Worship for Village Churches," a volume originally written for village churches in India, which so commended itself that it has had a wide circulation in America. "Country Altars" deals more specifically with the American rural church. Mr. Ziegler is now pastor of the Church of the Brethren, York, Pa.

Copies of "Country Altars" may be obtained from the Commission on Worship, 297 Fourth Avenue, New York, for 15 cents each; ten copies or more, 10 cents each.

This latest volume by Mr. Ziegler is a companion volume to "Rural Life Prayers" by Mark Rich, published last year by the Commission, copies of which are still available at the same price as "Country Altars."

Christian World Mission Convocation

Plans are maturing for the Christian World Mission Convocation to be held at Cleveland, Ohio, December 6-10, 1942. The preparation of preliminary devotional and educational material, program content, public relations, visual material, exhibit, and post-Convocation regional conferences throughout Canada and the United States have been committed to special competent groups which are actively proceeding with plans coördinated by the Convocation Committee.

As of April 15, 49 mission boards and agencies have accepted delegate quotas totaling 3,222 and other quotas amounting to 2,500 have been accepted by the Federal Council, the United Council of Church Women and the Cleveland Local Committee. Names and registration fees for delegates are already being received.

Further details will appear in the June issue of the BULLETIN. Meanwhile, those interested in attending, especially leaders of local churches, may give their names, for inclusion in the Federal Council quota, to local councils of churches or to the Federal Council of Churches, 297 Fourth Ave., New York.

New Publications

Evangelism of Children—a new booklet prepared jointly by the Committee on Religious Education of Children of the International Council of Religious Education and the Department of Evangelism of the Federal Council of Churches. Single copies 10 cents. Order from the Department of Evangelism.

The Churches and the Japanese in America—a resumé of developments to date concerning this very important current problem. Single copy 10 cents; \$5.00 per hundred. Order from the Commission on Aliens and Prisoners of War.

Social Ideals of the Churches. An abridged edition of the Ideals as passed by the Quadrennial Meeting of the Federal Council in 1932. Single copies 5 cents; \$4.00 per hundred. Order from the Department of the Church and Social Service.

Country Altars—a manual of rural church worship written by Edward F. Ziegler for the Pamphlet Library on Worship. Single copy 15 cents; ten copies 10 cents each; fifty copies 8 cents each plus postage. Order from the Commission on Worship.

A Way of Prayer—one of the National Christian Missions Series reprinted from Dr. George A. Buttrick's volume, "Prayer." Single copy 5 cents; \$1.50 per 100.

The address from which all the publications are to be ordered is 297 Fourth Avenue, New York.

Churchmen Discuss Coöperatives

The ethical implications of consumers' coöperation and its possible contribution to internal and international economic peace were discussed at a conference held under the joint auspices of the Westchester Federation of Churches and the Committee on the Church and Coöperatives of the Federal Council at White Plains, N.Y., on April 18.

Prominent churchmen were on the program, including Dr. J. Henry Carpenter, Executive Secretary of the Brooklyn Church and Mission Federation and Chairman of the Federal Council's Committee, and Mr. Edward Skillen, Jr., Editor of *Commonweal*, the Catholic lay weekly. Rabbi Sidney E. Goldstein of the Commission on Justice and Peace of the Central Conference of American Rabbis was unable to speak because of illness.

An interesting feature of the conference was the fact that Mr. Austin W. Carpenter, President of the Eastern Federation of Feed Merchants, who was invited to present the case against coöperatives, and Mr. I. H. Hull, Manager of the Indiana Farm Bureau Coöperative Association, who made the leading address in favor of coöperatives, are both active laymen in Protestant churches.

Mr. Austin Carpenter said that he had no objection to fair competition from coöperatives but felt that coöperatives did not in fact save money for consumers, that tax

exemptions to coöperatives were unfair and that churches and colleges should not be used for promotional education in favor of coöperatives. Dr. J. Henry Carpenter and Mr. Skillen pointed out what they felt to be such distinct ethical values in coöperation that church groups should call attention to them. These religious implications included the service motive, honest quality, character-building effects of sharing in ownership, democratic control, and other principles.

Mr. Hull told the story of how Indiana coöperatives had saved millions of dollars for Indiana farmers. It was brought out in discussion that city coöperatives pay all taxes, but certain tax exemptions are accorded farmers' coöperatives in conformity with the general national policy of exemptions to help agriculture.

A sight-seeing trip to the White Plains Co-op Food Store, and the documentary motion picture "Here Is Tomorrow" were also part of the conference.

Rev. Galen Russell of Chappaqua, N.Y., and Rev. James Myers of the Federal Council presided at the two sessions of the conference.

Wallace J. Campbell, Assistant Secretary of the Coöperative League, spoke on the meaning and extent of the coöperative movement; and Miss Dora Maxwell of the Credit Union National Association described the values and accomplishments of the credit union movement.

Church Unites Town Split By Strike

It was a one-industry community, a gold-mining town in Northern Ontario. For six weeks there had been a strike, and the acid of bitterness had eaten deeply into the heart of the community. In some homes husbands and wives found barriers of misunderstanding coming between them, when the men had a dogged loyalty to their fellow-workers and the women could see only the futility and ruin already evident in their homes. Fathers and sons found themselves in opposite camps, brothers quarrelled, and friends were no longer on speaking terms with one another.

And then the day for the regular Holy Communion service in the community church in the town drew near. The prospects were not hopeful. One group insisted that the minister must come out in the open and favor the local union, and another group threatened open schism unless he denounced the union and all its works. The prospects for peace and sanity were not good.

The pastor called a meeting of the Session on a few hours' notice. Some members could not be present, but fifteen men, representing every interest in the community and every shade of opinion, were there. After the opening prayer the discussion was frank and free. They were candid in admitting that there was no hope of their coming to see eye to eye on the local issue, but they soon agreed that their duty was to discover what was the church's responsibility in relation to the whole matter.

After much searching of heart three brief propositions were agreed upon unanimously to be presented to the congregation:

- (1) The right of the individual Christian conscience must be recognized; we must respect each other's sincerity;
- (2) The freedom of the pulpit must be reaffirmed;
- (3) The necessity rests on both sides alike to preserve the fellowship of the Church in which alone ill-will may be overcome and mutual understanding may be born.

And so Sunday morning came with a full congregation, strikers and non-strikers, business men, professional men, women, ordinary citizens, all being there. And then the minister read the old familiar sacramental invitation—"Ye that do truly and earnestly repent of your sins, and are in love and charity with your neighbors, and intend to lead a new life, following after the command of God, and walking henceforth in His holy ways, draw near with faith."—*Religious News Service*.

Vice Is Suppressed

By team work—of local forces in fact-gathering and in creation of a supporting public opinion, of the Christian Commission for Camp and Defense Communities, and of the Division of Social Protection of the Federal Security Administration—a long standing vice situation in a small city has recently been cleaned up. One close observer writes:

"The exodus took place two months ago. None of the women, or of the men who sponsored them, has returned. The last one—the 'big shot'—has recently been forced to the wall. This area is clean and quiet at night. A few of the old customers come but they are being driven away. Recently several persons were arrested for selling liquor. The authorities have the names of some women who have taken advantage of the absence of the 'regulars' and have taken to the 'trade.' These, however, are not big problems. The situation in this city was broken just in time. A well-planned program, financed and thoroughly directed, will soon be put in operation for the benefit of the soldiers at Camp ——. The Commission did a big job here. To keep the area free in the future, a citizens' group is being formed within the Civilian Defense Council."

Citizenship Recognition Day

Congress has designated the third Sunday in May (in 1942, May 17) as Citizenship Recognition Day. Many ministers will participate in community or church observances which stress the fundamentals of citizenship. Among the agencies giving special attention to the new citizen is the Committee on New Voter Preparation and Recognition, National Education Association, 1201 Sixteenth Street, N.W., Washington, D.C., which publishes *The American Citizens' Handbook* at \$1.00 a copy. The Committee has other material available and seeks especially to serve the two million young men and women who reach the age of 21 each year.

• News of State and Local Cooperation •

Missouri Church Council Enlarges Staff

Rev. Albert W. Farmer of Springfield, Mo., has been appointed secretary for the southwestern region of Missouri on the staff of the Missouri Council of Churches. Mr. Farmer attended public school in Kansas City, Mo. He received his A.B. degree from Cotner College, Lincoln, Nebr., in 1929, and the B.D. from the College of the Bible, Lexington, Ky., in 1935. He has held pastorates in Clay Center, Nebr., and the Christian Church at La Plata, Mo. He has had wide experience as an instructor and dean of young people's conferences and summer conferences, leadership training schools, daily vacation Bible schools, the directing of religious drama and planning radio programs.

For the directing of coöperative activities of the Protestant churches in the Fort Leonard Wood area, the Missouri Council of Churches has secured the services of Rev. Henry J. Damm. Mr. Damm is a graduate of Elmhurst College and Eden Seminary. He has his M.A. degree from the University of Oklahoma and has carried forward for many years night study in social work at Washington University. During the past thirteen years Mr. Damm has directed the work of Caroline Mission in St. Louis, sponsored by the Evangelical and Reformed Church. This Mission, located in a particularly needy area, ministers annually to over two thousand persons of all races and all creeds. The Missouri Church Council says of him: "With the fine training he has had both in theology and sociology, and with his enthusiasm for the work in the Fort Leonard Wood area, we have reason to believe that he will accomplish great things."

Easter Dawn Services

The following cities were among those holding Easter Sunrise Services sponsored by the local council or federation of churches.

The Greater New York Federation of Churches arranged the services at the Radio City Music Hall where the services were attended by the devout of many sects and races. Preaching at this service, Rev. Horace W. B. Donegan, rector of St. James' Protestant Episcopal Church, compared the "present mood of despair" with that of the Apostles after the crucifixion. "They were disheartened; so are we. They were fearful of the future; so are we. They believed that goodness had been defeated, that wickedness had been victorious. But just as the resurrection made lion-hearted men of the Apostles, so will belief in Christ disband the doubts and fears of today's troubled world." The Ukrainian Church

Choir of eighty-five voices and the Siberian Singers sang anthems. Both groups were in native costumes.

A magnificent Easter Sunrise Service was held under the auspices of the Metropolitan Church Federation of St. Louis, Mo., in the Municipal Theater in Forest Park at 6:30 a.m. The speaker was Dr. R. H. Miller, Editor of *The Christian Evangelist*. Music was furnished by the Salvation Army Band and a mixed chorus of Harris Teachers College. Dr. Harry T. Scherer, President of the Church Federation and pastor of the Webster Groves Presbyterian Church, presided.

The Ninth Annual Easter Sunrise Service was held in Minneapolis at Pilot Knob, Acacia Park Cemetery, at 6:30 Easter Sunday morning. Buglers from Fort Snelling heralded the dawn. The Executive Secretary of the Minneapolis Church Federation gave the Scripture reading and prayer. Rev. Martin L. Cornell of St. Paul's Lutheran Church was the speaker and the Northwestern Choral Club furnished the music.

The Easter Dawn Service in Rochester, N. Y., sponsored jointly by the Rochester Youth Federation, the Federation of Men's Bible Classes, the Christian Endeavor and the Co-Y, was again held on the River Campus at 7:00 a.m. The speaker was Rev. Thomas Wearing, D.D., professor at Colgate-Rochester Divinity School.

Oklahoma Observes Religious Emphasis Week

Thirteen thousand high school and junior high school youth will hear the Christian message and take part in the Second Annual Religious Emphasis Week, May 4-7, in Oklahoma City. Pastors and religious leaders of all denominations are being asked to speak and lead in discussion groups during the week. The student councils of each high school will sponsor this observance during the four days. One assembly during the week is planned for the junior high school students.

Buffalo Looks to the Home

The significance of the home-church relationship has been recognized by the Children's Division of the Council of Churches of Buffalo and Erie County in several ways. For the past three months the Children's Division workers have been securing data for a study of the contribution of the Home-Church Relationship to the religious education of the child. Emphasis was placed on home visitation as a means of securing greater coöperation and understanding between the parents and the church school teachers. A mimeographed report of this project will be available in May. At the Area Convention of the United Christian Education Advance, to

be held in Buffalo the first of May, there will be a special conference discussion group on Advance in the Home.

Cleveland Women Plan May Day Breakfast

Adapting the custom of a May Breakfast to war-time conditions, the Cleveland Council of Church Women has announced an unusual program from 10:30 a.m. to 12 noon, in Old Stone Church on Friday, May 1. Miss Mabel Head, a member of the board of directors of the new national United Council of Church Women, will speak on "With Malice Toward None, With Charity for All." Light refreshments will be served at fifty cents.

The Protestant Call to Action in Washington

As war workers pour more and more swiftly into Washington, D. C., the housing problem becomes more acute. Thousands of young people are taking their first jobs in this city and thousands more visit each week from neighboring camps. From 1930 to 1940 the population jumped a full third and by the end of this year, according to predictions, another quarter-million will have been added. There are not enough playgrounds for children or recreational opportunities for young adults. The demand for building space, incident to the war effort, has successively wiped out parks, ball grounds, tennis and horseshoe courts and even swimming pools. At a time when there is greatest need for wholesome play among all age groups there are fewer and fewer facilities for it. In addition to problems of recreation facilities, housing and public health is that of the liquor traffic. Crime and delinquency sharply increase. The condition of low-income groups grows more and more difficult. Less tangible but as threatening are the malignant emotional tensions heightened by the war. The frantic haste with which Washington moves, its daily round of uncertainties, its transient population, its prejudices,—all these destructive forces bear directly on everyone.

For Washington Protestants there is a clear imperative. They must offer through their churches the practical assistance and spiritual guidance they are called upon to give. The Washington Federation of Churches is now very strong, well-staffed and well-housed. It has given Protestantism a new unity and a new and rightful place of influence in the life of the Nation's Capital. It provides a central office for effective coöperation in Christian work and with social agencies, government departments and the entire organized community.

Philadelphia Celebrates Thirty-third Annual Fellowship Dinner

The Thirty-third Annual Fellowship Dinner of the Philadelphia Federation of Churches was held on April 17th. Dr. Ross D. Murphy, the president of the Federation, presided and the address on "Christianity and the United Front" was delivered by Dr. Roy L. Smith. Dr. Palmquist outlined highlights of accomplishment of the Philadelphia Federation, among which were the following: 190 Sunday services conducted in public institutions; organized an Interdenominational

Chinese Christian Center which is open every afternoon and evening for the youth of Chinatown; on sites allocated by the Department of Comity four new churches were dedicated and four additional applications are under consideration; with the support of the Mayor and Superintendent of Police, the Federation successfully helped stop Sunday movies held by air raid wardens at the hour of Sunday morning worship, and helped to stop specific shows and features in night clubs; initiated the Philadelphia Fellowship Commission (the first in America) representing the forces of religion, education and labor; initiated "Units for Unity" in which forty interested friends meet weekly to prepare themselves to lead others in the technique of better racial and

group understandings; conducted daily Advent services during the noon-day hour at St. Stephen's Episcopal Church; supplied chaplaincy for 1771 children at Camp Happy and 1580 Boy Scouts at their summer camp; organized Church Division in coöperation with the air raid wardens and Hospitality Committee in the interests of service men, and opened a temporary service club for the men of the Navy Yard, at the Third Baptist Church.

The Federation office, every day in the year except Sunday, and Saturdays during July and August, rendered to all parts of the city and its complex life the helpful influences of twenty-five denominations banded together to serve the interests of Christ and His Kingdom.

• Among the New Books •

By This Sign Conquer

By G. BROMLEY OXNAM
Abingdon-Cokesbury. \$1.75

Bishop Oxnam, in this illuminating volume, gives world-wide application of the Social Gospel, as it was exemplified by the Federal Council in the "Social Creed of the Churches," in 1908.

We are in an hour of crucifixion, looking towards a resurrection in a new order of society, and the author reviews the interpretations given to the crisis, ending with those which offer only an Apocalyptic hope with the "second coming" of Christ. All of these proposals have some truth except the latter, which the author completely repudiates.

This contemporary crucifixion is but the prelude to a "crusade," for which we must

hold fast to faith in the "friendliness" of the universe; in the "moral nature" of man, in "the dignity and capacity" of human beings; and in "the freeing power" of truth.

We need to see beyond liberty to the equality and fraternity to which it leads, and finally to enter a crusade by the sign of the Cross, under a Leader who has been and always will be summoning us. The objective is the realization of Liberty, Equality and Fraternity from the abstract idea to the actual in the realities of our common life, expressed in the Christian ideal of the Kingdom.

The obstacles to this are interior, rather than exterior, such as ethical confusion, the consequent poverty of ethical preaching, the want of a sense of values, and of one absolute principle which is "related to the Absolute." Other obstacles are the conception of private property without regard to responsibility, and our contentment with negative responses to reformist movements.

Democracy has not yet solved the problems of leadership, individuality, and collective action, in their mutual relationship.

The crusade to which we are called adds love to liberty and law. Jesus believed love capable of "uniting the interests of the one and the many," as a unifying power.

If, then, such a "leader" as Mussolini can be a leader of a nation's leaders, "is it too

much to envision the day when the conquering crusaders of our Lord" shall command loyalty to Him through a loyalty vouchsafed to them? C.S.M.

The Christian Faith

By NELS F. S. FERRE

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Another once-liberal seeks to maintain his liberal spirit without losing his hold on the Christian faith as ultimate reality, in *The Christian Faith*.

Christianity is man's ultimate religion because it is "God's supreme revelation." It is a matter of reason as well as of faith. The author finds a return to traditional theology to be the unmistakable contemporary trend, away from humanism. However, while the theologian "must not be pulled out of focus by the glamour of humanism," he must also not "shrink from the name when men revile it." To be the human ultimate, Christianity "must be no less than man's highest practical ideal" and "be at least as good humanism." Humanism has rendered religion real service by stressing "that the relation between human needs and truly ideal value is the minimum locus of religion."

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"dangerously inadequate." Christianity "is a God-centered, God-given freedom and faithfulness in fellowship based on the kind of love first fully revealed and made effective as light and life in Jesus Christ." This revelation "showed that God is self-giving love creative of fellowship." This makes Christianity "the historic ultimate"; "all things cultural, intellectual, moral, and spiritual which are consistent with a God-centered, sacrificial, creative good will" "may be freely admitted into the Christian religion." And Christianity is not "cramping"; it may take many forms.

Christianity is also a "progressive" ultimate. We need a Christian doctrine which does "justice both to God's general" and "special revelation" and "to the necessary interaction between those two levels." "History is creation groaning to be redeemed," and we may apply this thesis to our immediate age.

The Christian faith is "the religious ultimate." It points to eminent reality through historic reality. God "gave Himself" in Jesus. And here the author proceeds—and later on reverts—to the importance of the Virgin Birth, which doctrine has been perverted by some modernists and all fundamentalists. Dr. Ferré makes a distinction which is likely to be repudiated by both the above-mentioned schools: the doctrine "is an indispensable part of the full Christian faith," but "not, indeed, the biological doctrine itself, but the truth which caused the doctrine to be created." (Thus does Dr. Ferré relieve all burden for the mind, by making the doctrine a possible symbol only—the reviewer.) At the same time the author goes on to say that he himself is as far as possible from "the sophisticated skepticism which categorically denies the actual Virgin Birth." The truth, however, to be conserved is that Jesus "was truly conceived by the Holy Spirit," and whether "without or with a human male is not of critical importance"—to him.

Professor Ferré makes an appeal for an evangelically centered religious education "in the Christian faith," including social teachings. Preaching and worship need to become evangelical. The experts in education need to recapture the ultimate meaning of Christian faith and its revelation, and a redemption that is God's act. C. S. M.

Getting Down to CasesCHARLES T. HOLMAN
Macmillan. \$2.00

This is Professor Holman's second book within three years attempting to make the findings of modern pastoral psychology available even to those who have had no previous acquaintance with them. The first volume, "The Religion of a Healthy Mind," has also been found by many pastors to be of great value to place in the hands of parishioners troubled about their "feelings" concerning religion.

"Getting Down to Cases" is a thoroughly popular demonstration of ways in which the minister may actually bring help to individuals. Its main section consists of six brief "case studies" which emphasize the

relationship of the pastor to the individual. They are divided into two general groups, the self-condemned and the socially condemned. But as the author indicates, the categories are less important than the principles which become more apparent in dealing with living human beings in trouble.

The author is careful to point out the long history which pastoral psychology and work have had in the Church, and that personal counseling is by no means a mere leaning upon the psychologist or psychiatrist. But he rightfully accepts both their practical collaboration and the insights for which religious workers are indebted to them.

This volume will be most useful to those whose reading in the counseling field has not been wide, and to those who want something they can understand without resort to technicalities. If there are places in which the author's interpretations seem to overlook some of the factual complexities he has described, this may be accounted for by his desire to bring this vital matter to the attention of those not hitherto served by more deep-reaching volumes such as his own excellent "The Cure of Souls."

S. H.

New Testament StudiesEdited by EDWIN PRINCE BOOTH
Abingdon-Cokesbury. \$2.50

This volume, by eleven representatives of colleges and seminaries of the modern school, gives us glimpses of what is going on in the workshops of our scholars in Biblical criticism. Its purpose has special reference to "the meaning and worth of Jesus."

The subjects treated are: the Semitic backgrounds of the New Testament, the continued search for the Jesus of history, the dogma and drama in Mark's Gospel, the Messiahship of Jesus, the spirit underlying the Gospels, an exposition of the new "Form" history, the influence of heredity and environment in early Christianity, the race-consciousness in Jesus, war and peace, the Apocalypse of John and the attitude of Jesus toward the Pharisees.

There are touches here and there which indicate those dubious extremes which have brought modernism into some disrepute, as when one writer says that "what Jesus thought about Himself does not determine what we should think about Him," even though we may not agree with dictum of Brunner that the historical Jesus is but a "corpse."

While giving evidence that Biblical Criticism still makes progress, in expanding as well as revising and correcting earlier views, these studies make it clear that Biblical interpretation must rely on the *ipsissimus spiritus*, rather than the *ipsissima verba*. At the same time, contemporary criticism is giving light on both, and on each to the value of the other. And as one of the contributors concludes, Jesus' spirit "is unmistakable and unquenchable" and "again and again . . . will return to vitalize the world."

C.S.M.

Principles of Christian Living

By GERALD BIRNEY SMITH AND
L. FOSTER WOOD

University of Chicago Press. \$2.00

This is a revised edition of the useful handbook on Christian ethics originally published by the late Dr. Smith in 1924. Dr. Wood, Secretary of the Federal Council's Commission on Marriage and the Home, was a student of Dr. Smith's during the period when the original edition was being written. That the book was widely useful is attested by the fact that it was issued in eight impressions.

The revised edition brings the volume

usefully up to date. Organization and chapter headings remain the same, and the changes in text are relatively minor except in the final three chapters dealing with industrial problems, politics, and the enlarging scope of Christian idealism. Without changing the basic values of Dr. Smith's approach, therefore, his book has been given a contemporary usefulness it could not otherwise have had. The bibliographical references have been entirely changed to take advantage of the more recent literature. Dr. Smith's excellent "Questions for Discussion," following each chapter, remain essentially unchanged.

In effect, Dr. Wood and the editors have provided a new and much-needed textbook

on Christian ethics in the popular vein without sacrificing the distinctive qualities of approach which Gerald Birney Smith had so abundantly. S.H.

How Jesus Dealt With Men

By RAYMOND CALKINS

Abingdon-Cokesbury Press.

Increasingly in these difficult days, says the author, people feel that they can be lifted above doubt and fear only by "a great incoming tide of spiritual energy." Jesus, who spent so much of His time with individuals, released such spiritual energy into their lives. He met individual human need "with authority, with the word of hope and command." And the problems represented in the people with whom he dealt have their living counterparts today. It is with such a thesis that Dr. Calkins writes ten "case studies" of Jesus' dealing with individuals.

The "cases" discussed vary all the way from the paralytic to Zacchaeus, from the rich young ruler to the woman who touched the hem of Jesus' garment. What Dr. Calkins attempts to show through reference to all these persons is that Jesus knew "what was in man; knew that beneath all the inhibitions, complexes, fears, and distrust of self, there lay unsuspected spiritual resources." That the author has thought deeply about the meaning of such abiding spiritual insights for our day is apparent on every page.

Occasionally the author's desire to get at the spiritual insight which has contemporary meaning leads him to make statements at a scientific level which are misleading, as when he says that many kinds of physical illness "have no physical cause whatsoever," certainly an over-simplification. Similarly, cultural and historical factors are sometimes given minor attention when a point is too readily spiritualized, as when he says, discussing the healing of the paralytic, that having a crowd in a church counts for nothing when no paralyzed person in it has been made to walk. A good part of the story shows that the man walked actually and literally. It is not wholly a parallel to refer to "walking" in a purely spiritual sense.

The book is extremely readable, and abundant in insights of lasting religious significance. What the modern "dealer with men" may learn from how Jesus dealt is not a set of techniques, or indeed any imitation, but a more profound insight into the true nature of men's problems and the resources available and at hand for solving and helping. S.H.

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A CORRECTION

In the April FEDERAL COUNCIL BULLETIN there was an error in the price of the book, "Their Future Is Now," by Ernest M. Ligon. The price should have been given as \$3.00.

Also, the publisher of "Modern Marriage," edited by Moses Jung, is S. S. Croft & Co., not Prentice Hall, as stated in February.

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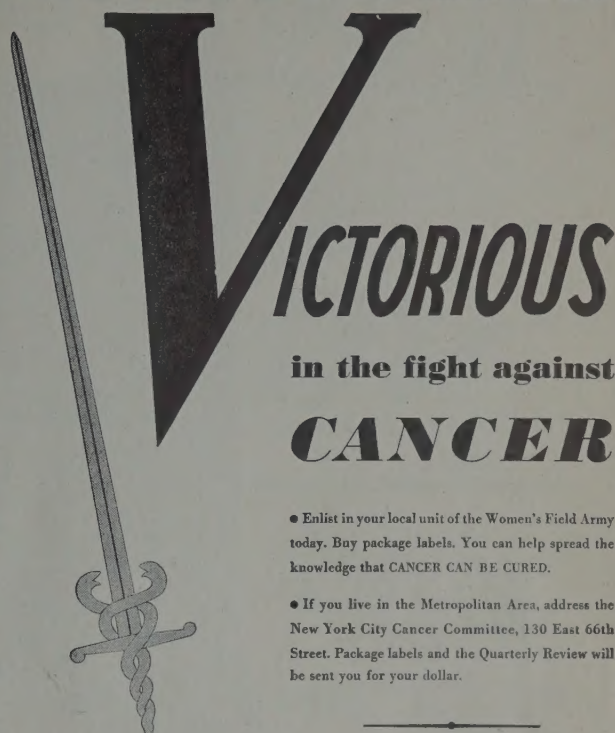
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